



PUBLISHED BY N. WHITING.

NO. 41.

NEW-HAVEN, SATURDAY, MARCH 8, 1828.

VOL. XII.

### Miscellaneous Intelligence.

#### THE LORD'S DAY.

From the authoritative and determined tenor of the proceedings which are published below, it would seem that something efficient and good might come. The profanation of the holy Sabbath, as it has been practised upon the North River and Western Canal, in our sister State, has long since been a subject of grief and complaint to many of its good citizens and religious teachers. An insult, as it is, to the God of all bounties, practised openly and countenanced by its rulers, upon the very highway of all their prosperity and blessings, its fragrance has long cried aloud to Heaven. The extent of the sin of profanation is to be attributed more to the facilities and opportunities offered for travelling on that day in that State, than to any singular moral dereliction.

And this it is that convinces us that much good may be done, from taking a bold stand, in the face of custom and habit. We cannot believe but that the moral sense and piety of the land will side with such an enterprise. The document will speak for itself.

#### THE SABBATH.

*"In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle."*

"We are much gratified that an attempt has lately been made at Rochester, to introduce the observance of the Sabbath, by those employed in freight boats on the canal, and hail with peculiar joy the prospect of its success through all the lines. Encouraged by this movement, we would hear the call of Providence, urging us *onward* in this good work; and we now propose that something be done to prevent travelling in stages, to and from Albany and Buffalo, on the Lord's day. *It can be done and must be done*—not by legislative interference—but by the voice of the moral part of this community.

"After consulting among ourselves, and with gentlemen from other parts of the country, we are induced to propose a meeting of one or more delegates from each of the towns of Troy, Albany, Schenectady, Utica, Rome, Syracuse, Auburn, Geneva, Canandaigua, Rochester, Batavia, Geneseo, Buffalo, and such other places as are disposed to send delegates; to meet at Auburn, on Wednesday the 13th of February next, at 9 o'clock in the morning, to agree on measures that shall unite the influence of moral men in establishment and supporting a line of stages,

which shall not violate the laws of God and the land. We cannot, of course, lay before you any plan fully digested; but would make a few suggestions, and rely on your delegates to make full enquiries, and come prepared to adopt and put into immediate operation, such measures as shall seem best calculated to effect the object.—We think that stage proprietors may be induced to undertake the business, upon their own responsibility and account, with the certain prospect of profit and success.

"It is proposed that each delegate should bring the names of persons in his own town who will pledge themselves to give their whole influence and business to such an establishment, for at least two years; the fare being regular, and not over four cents a mile. We estimate that two daily lines—one to run night and day, and the other allowing time for sleep—could be established, from Albany and Troy to Buffalo, for \$25,000; That of this sum, we propose that Albany and Troy raise \$5000: Utica and vicinity, \$5000: Auburn, Geneva and Canandaigua, \$5000: Rochester and vicinity, \$5000: Buffalo, Batavia, and vicinity, \$5000: And that individuals will loan, for such time as the circumstances of the proprietors require, and such sums as are necessary (if any) to effect the object.

"We must undertake this business counting the cost, and yet remembering that it is the cause of our Lord Jesus Christ, and *must prevail*.

"Wishing you grace, mercy, and peace, we are respectfully,

ABRAHAM VARICK,

ELIZUR GOODRICH, A. M. BEEBEE,

EDWARD VERNON, THO'S CHRISTIAN,

SPENCER KELLOGG, WALTER KING.

"Utica, January 31, 1828."

In pursuance of the above circular, a Convention assembled at the Western Exchange in the village of Auburn, on the 13th, and continued till the 14th day of February, 1828, consisting of delegates from the following places, to wit:—

Utica,	Geneva,
Clinton,	Lyons,
Manlius,	Canandaigua,
Auburn,	Rochester,
Yates,	Palmyra,
Ontario,	Penn Yan,
Wayne,	Skenesbush,
Seneca,	Mentz.

Counties.

Interesting communications were received from other places, which were not represented by delegates.

Which convention having prayerfully deliberated on the object of the meeting, unanimously adopted the following address and resolutions to wit:—

**TO THE PUBLIC.**

By every enlightened man, and every true friend of his country, the existence and preservation of the holy Sabbath is esteemed as essential to the best interests of society. A free government must rest its happiness, and indeed its very existence, on the virtue and morality of the people. Virtue and morality never have existed, and under the constitution of the divine government, never can exist without the institutions of religion. From the history of the world and of the christian church, it appears evident, that on no institution do practical virtue and morality so much depend, as on that of the Sabbath. Hence any awakening and increasing interest, to preserve that day from profanation, and impress the importance of its observance upon community at large, cannot but be hailed with the liveliest gratitude by every well-wisher to society. Under those impressions, and with full conviction of duty, the undersigned delegates from the various sections of the western district of the state of New York, met at Auburn, on the 13th instant, in convention, to devise measures to secure more effectually the sanctity of the holy Sabbath. This convention were much encouraged by the fact, that a number of gentlemen, under the influence of pious and patriotic feeling, have suggested and urged the importance of establishing public conveyances which shall not violate the Sabbath; hoping and believing, that all men may ere long be disposed by such an example, to discontinue all such public habits as are now so prejudicial to the well observance and sanctity of the Sabbath.

The convention are cheered by the appearance of such a spirit in many of the community, as the harbinger of safety to our country, as well as the liberation of thousands from ensnaring circumstances. Believing, without a doubt, that the spreading evil which has existed for years, unless counteracted by some efficient plan, will speedily involve our country in ruin, by annihilating the influence of moral principle; this convention, under an affecting sense of their obligation to God, and to the public generally, would beg leave to suggest the following resolutions, and invite the co-operation of all the good people of this land, to effect an object of such vital importance, as securing a sacred regard for those institutions, upon which the morality and virtue, and indeed the existence of a free people so entirely depends.

*Resolved*, That this convention view with peculiar gratitude and joy, the many evidences before us, that the feelings of this community are opposed to the profanation of the holy Sabbath, by the running of stages on that day.

*Resolved*, That we feel called upon by a voice from every part of the state, to adopt measures calculated to secure obedience to the fourth commandment.

Therefore, *Resolved*, That

JOHN T. NORTON, of Albany,  
JONATHAN CRANE, of Schenectady,

ELIZUR GOODRICH,  
ABRAHAM VARICK, } Utica.  
EDWARD VERNON, }  
WILLIAM BROWN, Auburn,  
WILLIAM TILLMAN, Geneva,  
HENRY W. TAYLOR, } Canandaigua,  
WALTER HUBBELL }  
ARISTARCHUS CHAMPION, }  
WILLIAM ATKINSON, } Rochester,  
JOSIAH BISSELL, JR.  
THADDEUS JOY, Buffalo,

be, and they are hereby appointed commissioners to establish a line or lines of stages between Albany and Buffalo and Niagara, that shall not travel on the Sabbath.

*Resolved*, That we, as members of this convention, and for ourselves as individuals, pledge our patronage and support in favor of the said line or lines of stages, when put into operation, and that we will give our influence and exertions to promote this moral enterprise.

*Resolved*, That the proceedings of this convention be signed by all the members present, and that the editors of papers in this state friendly to the Sabbath, be requested to publish the same.

ELIHU EWERS, *Chairman*,  
SPENCER KELLOGG, *Secretary*.  
M. C. REED, AMAZIAH HOW,  
EDWARD VERNON, SETH HASTINGS, Jr.  
JN. SLOANE, Jr. RICHARD STEEL,  
PEREZ HASTINGS, JOSIAH BISSELL, Jr.  
IRA GOULD I HUNTINGTON,  
ARTEMAS STONE, T SPENCER,  
EPHRAIM SCOVELL, EDSON CARR,  
JOHN PERRINE, HIEL WARNER,  
E. DEAN, W. BROWN,  
LYMAN GRANBY, H. BRADLEY.

After finishing the above precedings respecting stages, the following measures were adopted relative to the packet and freight boats on the Erie canal, and steam-boats on the rivers:—

*Resolved*, That no ordinary circumstances shall induce us to travel in packet-boats which violate the Holy Sabbath, when the proposed lines of stages shall have been established.

*Resolved*, That we will concur with the friends of religion and morality in New-York, Albany, and Troy, in all proper measures for encouraging steam-boats on the Hudson river that shall not run on the Sabbath day.

*Resolved*, That this convention highly approve of the efforts recently originated in Rochester, to check the violation of the Sabbath on the Erie canal: and that we pledge ourselves as citizens and men of business, to give our patronage to such men as do not permit their boats to run on the Sabbath.

In behalf of the convention,  
ELIHU EWERS, *Ch'n*  
SPENCER KELLOGG, *Sec'y.*

**HARVARD COLLEGE.**

Having placed beyond a doubt in my own view, and, so far as I can learn, in the view of the public, my first and second propositions, I proceed to establish the third.

8. There was a solemn pledge given by the President and Fellows of Harvard College, binding themselves and their successors to the inviolation

ble observance of the Statutes and Orders of said Hollis, relative to his Professorship.

The testimony now to be presented includes an instrument of a most important and solemn character, and I must crave for it special attention. I observed in my last communication that the pious and venerable Hollis in consecrating the avails of his industry and enterprize, was so solicitous that they should never be alienated from the great object which was nearest his heart, that he not only expressly enjoins in his Statutes that the Professor shall be a man of *sound or Orthodox sentiments*, which would have of itself been sufficient to obligate most men, but he also exacts from them on their part a solemn bond. He thought it would seem, that though his sacred fund might fall into the hands of men who would disregard the College charter, and the Constitution of the State, it never would fall, among the descendants of the Puritans, into the hands of men so destitute of principle that they could utterly disregard the obligations of a formal covenant, a sealed promise and bond. After consulting a number of distinguished friends, he says, in a letter to Dr. Coleman bearing date Jan. 14, 1723: "They unanimously advised that I should insist on it to have such an obligation, *as strong as may be*, according to your promise in former letters I should have, *that in all times coming the Corporation will perform my trust in the manner appointed in my Orders, and not divert the monies devoted, to any other uses.*"

"I am of opinion, when you have received the letters sent you, as above mentioned, your corporation will come into it to send me an obligation, as desired, without waiting for a copy of a draft from me. If I do not think it full enough, I may alter it, and return it; and it will not be prudent for you to delay it."

A bond was accordingly given by the Corporation to Mr. Hollis, and bears date A. D. 1725 Sept. 23. The following extract from which I now lay before the public.

"Whereas it has pleased Almighty God to inspire Mr. Thomas Hollis, merchant in London, with most pious and generous designs for the honor of our great and glorious Lord and Saviour Jesus Christ, and for the good of mankind &c."

"And, whereas the said Mr. Thomas Hollis is minded, and desirous for his *better satisfaction*, to have some Act or Instrument obligatory, binding the said President and Fellows of Harvard College and their *Successors*, unto the *faithful* discharge of the Trust reposed in them, and to the *inviolable observance* of the *Statutes and Orders* aforesaid:

"Now Know ye, that the said B. Wadsworth President, B. Coleman, H. Flynt, E. Wigglesworth, N. Appleton, and E. Hutchinson, Fellows of Harvard College aforesaid, being like-minded and desirous to give to said Mr. T. Hollis all satisfaction and *assurance* of their *faithful* discharge of the Trust reposed in them, and their *inviolable observance*, as much as in them lies, of the *Statutes and Orders* aforesaid, do profess, testify, and declare, that as they are *holden and strictly obliged* by the *College charter* to *observe religiously the will* of the *Donors and Benefactors* to the said College in *all disposals* of their donations, so by these Presents

the said President and Fellows do *firmly bind* and *oblige themselves and their successors in the same offices and trust, in all time coming*, to manage, order, and dispose all the monies, that, have been sent over by the said Mr. T. Hollis, and received by the College Treasurer, viz. 3670. 13. 0. 2 L. or that shall hereafter be sent over and received, and apply the income thereof *conformably to the Statutes and Orders* aforesaid; and in *all things* and at *all times* shall and will faithfully perform the trust reposed in them, the said President and Fellows of Harvard College and their *Successors, &c.*"

Let the public apply this bond to the eleventh article in the Statutes and Order, of Hollis, which expressly enjoins, "that the person, chosen from time to time to be a Professor, be a man of solid learning in Divinity, of *sound or Orthodox principles, &c.*" and compare also the other overwhelming evidence adduced in the last week's Recorder relative to "the *true intent and meaning*" of Hollis.\* Now if such obligations as these can be evaded, or violated at will, what becomes of the sacredness of promises and oaths? Where are the foundations of public faith?

It may not be amiss to notice here another donation made under stipulations equally explicit.

In 1747, about twenty years later, an addition was made to the Hollis Fund by Daniel Henchman, Esq. of Boston. It seems he possessed a kindred spirit with Hollis, and had the same holy designs with regard to Christ and the church. This donation is made expressly on the following condition; "so long as the person in that office shall be a member in full communion with some Congregational or Presbyterian church, and shall *profess and teach* the principles of the Christian Religion, according to the well known *confession of Faith* drawn up by the Synod of the churches in New England. But if at any time hereafter the person who shall be in the office of Hollisian Professor shall not *profess and teach* according to the aforesaid *Confession of Faith*, then the annual interest aforesaid shall be given by the President and Fellows of Harvard College, to some deserving student of the said College, whose parents are not able to be at the charge of his public education; and who shall also be approved of by the pastors of the Old South church in Boston for the time being."

Now, what, I ask in the name of the Constitution, and the dearest rights of freemen, in the name of all moral principle and the wishes of the pious and venerable dead, in the name of gratitude, of conscience and of God the righteous Judge, what is the appropriation now making of this sacred donation, and that of the pious Hollis! I call upon the ministers of religion, those monitors of conscience and guardians of holy truth; I call upon those who sit upon the chief seats of justice and in the halls of legislation: I call upon every parent, patriot, and lover of truth and moral-

\*IT IS DECLARED, That all the said gifts, grants, devices, legacies and conveyances, are hereby forever confirmed unto the President and Fellows of Harvard College, and to their successors, in the capacity aforesaid, according to the *true intent and meaning* of the donor or donors, grantor or grantors, devisor or devisors." Constitution of Mass. Chap. 5. Sec. 1.

ity seriously to examine this subject. Shall the sacredness of the dead man's last will and testament, and the living man's bond be publicly trampled under foot. Bring it home to your own bosoms. Look at it in its bearings on all our most valuable institutions, and on posterity.—Will not such injustice and perfidy in high places eat like a canker on the vitals of truth and equity in all the departments of public and private life?

HOLLIS.

### RELIGIOUS SECTS IN THE KINGDOM.

The following interesting sketch is from the Correspondence of the Continental Society in England.

**The Beguins.**—This is a select and interesting class of people. At the distance of a league from St. E. between this valley and that of St. C. there is a large village called St. J. de B. Thirty years since, this village had a Cure, named B. who taking advantage of the French revolution, which had disorganized every thing, drew off his whole parish, in order to seduce them to his own opinions, and persuaded these good people to sell their property, to put all into a common stock, and set off to Jerusalem. The whole village rose in a mass, and marched out with the Cure B. at their head; they proceeded a few leagues; but the Government then stopped them, imprisoned some, and forced others to go home. The Cure B. fled to Paris, where he still lives in a state of separation from the Romish church; those whom he seduced returned home, where they remain to this day, as much separated from the church of Rome as the Protestants themselves. The following is what I am able to collect about their faith; it is a lamentable mixture of the good and the bad. They acknowledge no other authority in matters of religion than the books of the Old and New Testament, which they study very diligently; they have neither priest nor minister, nor place of meeting, nor festival nor public assembly. They are daily waiting for the coming of the prophet Elias, who is to spring from one of their virgins; some of them believe that he is already born, two years ago, and that he is concealed in some part of France. Their system is to stand separate from every Christian communion in the world, and to form a separate people. This information procured from the mouth of one of their principal members. They have no communication with any one, and a person must inspire them with very great confidence to obtain the knowledge of them that I have done. You see, Gentlemen, in this, that considering their state, there is something to grieve, and something to rejoice at. We are afflicted at remarking so many errors; but we rejoice at seeing in their hands the Word of the Lord, for which they have a great respect; we are glad also to see them decidedly separated from the Romish church, with which they have no communion at all. The name Beguins, which they bear in these countries, has been given to them in derision. There are at least 400 of them, and they declare, that they know they have brethren of their faith in other parts of France, and particularly in the neighbourhood of Paris and Orleans. Some years ago, a great improvement took place amongst them by the manifest interposition of Divine Providence. Our friend, Mr. Wilder of

New-York, whose business often called him from Paris to St. E. was stopped near St. J. de B. by an accident that happened to his carriage; the hind boot being broken, a great quantity of religious tracts which were in it, were scattered on the road. While they were repairing the carriage, he entered into conversation with a woman, and was very much surprised to find, that she had separated from the Romish church, and loved the Word of God; she was a Beguin. From this time Mr. W. anxiously sought to do good to those Beguins, who he then became acquainted with. He sent them some Bibles and religious tracts, and by means of these books several of them were brought to see the errors of their creed, and led to the Saviour. This old woman in particular was converted, and died two years since in the faith. Her family, I have observed, are walking in her steps.

**The Jansenists.**—If I were to describe these people in one word, I would call them the Evangelicals of the Romish church; they are not separate from the church of Rome, but they are hated in it. The Jansenists are still numerous in France; you are sure to find the Holy Scriptures in their hands, and to please them very much by conversing with them of a free salvation by faith in Jesus Christ. Their number is pretty considerable at St. E. where they have a priest of their faith, to whom they confess.

**The Quakers.**—Some years ago a French member of the Society of Friends, living at C. near N. going to St. E. founded there a little flock of Quakers, altogether of persons who had left the Romish church; he visited them, and sometimes wrote to them. This little flock is few in number, but very interesting. More than a year ago the King's Attorney-General at St. E. obtained judgment against them; their meeting was dissolved, under a prohibition to assemble, and condemnation to a fine; the whole was accomplished by a very arbitrary act of Mr. Attorney-General at first, and afterwards of the tribunal which judged them; but not one member of this little flock has turned back.

### ANECDOTES.

The following anecdotes in the life and experience of the Rev. William Priestly, are related by his sister. They may prove encouraging to the faith and prayers of pious parents, with regard to their beloved offspring, for the welfare of whose immortal souls they are so tenderly solicitous.

One morning, when under great distress of mind, he rose very early, and went to unburden his mind to a young friend, expecting to return before any one knew of it. His father, thinking he lay longer in bed than usual, went to call him up; but not finding him in his room, nor in the house, became, together with my mother, excessively alarmed; and search was made for him in the back premises of the house, which were very extensive, but without success. It was a thing so unusual for him to absent himself without first acquainting his parents where he was going, that they were quite in an agony, not knowing what Satan and distress of mind might drive him to. My father went to his young friend's to inquire, where, to his great joy, he found them both together at prayer. Oh! with what different feelings did he return to inform my dear mother!

**Who can describe their joy at family prayer that morning?** It was like "the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

In 1785, my eldest sister, being then nineteen years of age, joined my father's church at Dublin. I, also, who was younger than my brother, was at the same time under great soul-concern. These circumstances made my dear mother (of whom it might be justly said, that she travailed in birth over her children till Christ was formed in their hearts, the hope of glory,) exceedingly anxious for the salvation of my dear brother, who was then seventeen years of age. She desired my father to set apart a day of fasting and prayer in the family for his conversion, for the Lord had said, "For these things will I be inquired of;" and "by prayer and supplication with thanksgiving, let your requests be made known unto God." Accordingly, a day was set apart; each was to spend it alone in prayer. In the afternoon, my mother came out of her room, telling my father she had good news for him; for she was assured that William would be called, and be a minister, and that as sure as she had heard my father preach, she should hear her son William also, and that she should not die till she had heard him. The rest of the family knew not of this communication till some time after my brother's call; but we observed my dear mother's countenance, like Hannah's of old, was from that time no more sad. In less than two months from this day of fasting and humiliation, my dear brother was called. He joined the church the next year, and, before the end of the year, wrote a letter to my father, expressing his views, and desire to be a minister. It so happened, that owing to the bad state of my mother's health, and other circumstances, she did not hear my brother preach till a fortnight before her own death, though he had preached several times for my father. He had been settled at Buckingham, his first place, a few months, when he sent word to my father and mother, that he felt such delight in his work, that he longed for the return of the Sabbath. When he came unexpectedly to see them, he preached for my father; and my mother, being in better health, went to hear him for the first and only time. She came home in a delightful frame, saying, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; I have now heard my son William preach, and desire no more." The next day he returned to Buckingham; and, what was very remarkable, that day fortnight came home again to attend his mother's funeral.

"What is the use," said the pupil of a medical friend of ours one morning to his master, when on their way to a place of worship; "what is the use of going so often to church, when you only hear the same things over again?" "What is the use," replied his master, "of breakfasting, dining, and supping, every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat, to support my life and nourish my body, which otherwise would languish and die." "The cases are much more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish

and decay, unless we maintain it by the bounties of God's providence; so the divine life in the other will wither and pass away, unless we have recourse to the provisions of his grace." "How does it happen, then," inquired the young man of our friend, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?" "There," answered his master, "you again mistake the matter. It is very true that, when our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different; we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes, the exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease; and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of that spiritual disease—I mean sin—which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favor of its Creator."

#### SUNDAY SCHOOLS.

**Mr. Editor**,—Great solicitude is felt among the Christian public, respecting the Sunday School operations of the coming spring. The Sunday School cause is rising to a commanding eminence in our country. Christians are beginning to take hold of it vigorously. People of almost every description speak in its praise. Still, it will not move forward, but by the application of energetic measures.

My object in addressing you, Mr. Editor, is to inquire what measures, if any, have been taken to give an impulse to the cause the approaching season. The great success which has attended the efforts of the "Western Sunday School Union," for the two past years, while it excites deep and ardent gratitude to the King of Zion, demands an increase of vigorous exertion. The blessing of God, in giving success, increases, in an unlimited ratio, our obligations to serve him.

The Western Sunday School Union embraces, I believe, fifteen County Societies. Could an efficient missionary spend, early in the season, three months in each of these societies, forming new schools, reviving old ones, and disseminating intelligence upon the subject, we might expect to witness, at the next anniversaries, a more extended display of moral influence upon the young, than has yet been exhibited in any part of our country.

Let no one be an indifferent spectator to this cause. The Sunday School is a sphere where every one can be employed. I wish, Mr. Editor, that your readers might feel the importance of cultivating the vineyard now—the importance of every man's taking hold of the work.

**RAIKES.**

**Remarks**.—Our correspondent is not too sanguine

guine in his calculations, nor too anxious to awaken public attention. The full influence of Sunday Schools is yet far from being realised. Where there is one school now in operation, there ought to be ten; and instead of rejoicing over the thirty thousand children now embraced in the schools of the Western Union, we ought to commiserate the condition of the more than *eighty thousand, who are still excluded*. The Lord has opened this portion of the vineyard, not for recreation, or for slothful occupancy, but for the rescue of souls from endless ruin. This he has abundantly demonstrated to us, in his providential dealings. The language of these is more than sufficient to show that *slothfulness, in the Sunday School cause, is a crime*.

As to the employment of S. S. missionaries, we learn from the Visitant, that Cayuga county will probably employ one for a year; Herkimer, two, perhaps for the same period; Chenango, one, for six months; and that Jefferson and Madison counties are also coming into the measure. But what are these efforts in proportion to the large field of *fifteen counties*! They are but so many individual drops of a bucket. Can nothing more be done for the destitute *eighty thousand*?

From the Sabbath School Visitant.

#### THE SUNDAY SCHOOL.

Were I competent to the task, Mr. Editor, I should like to write an essay, setting forth in their length and breadth, the claims of the Sabbath School upon the public and upon the world. Methinks it might afford a theme for the loftiest intellect to give full scope to all its powers. I should love to expatiate upon the Sabbath School system as a "scheme of benevolence to which the naked selfishness of the human heart can find nothing to oppose";—as one which, "where duly understood and properly appreciated, asserts its claims upon our patronage with the most resistless eloquence, and directly finds its way to the best feelings of our bosoms."

I should love to draw in vivid colors the contrast between the "profane and noisy brawls" which formerly broke the sacred repose of holy time, with the scenes of peaceful quiet now presented, in those places where the Sabbath School has diffused its bignant influence. It is an unobtrusive, a noiseless institution. Working its way silently, yet efficiently, into the world, it is undermining the very foundations of sin, and producing effects which shall one day astonish mankind.

I should dwell with sanguine emotions upon the facilities afforded by the Sunday School, for bringing forward into active and useful life, children of every description; the poor as well as the rich; those upon whom our future hopes depend, and to whom we look for the future sinews of our nation. "It brings the children of the rich and poor into one commingled attitude, and teaches them the mutual forbearance and respect due to each other. When the enlightening beams of knowledge shall irradiate the earth, cruelty and oppression will no longer have a lurking place to hide their deformed and diminished heads. Through the medium of the Sunday School may we bequeath unimpaired to our children the rich blessings of civil liberty and free institutions, which have already rendered us the envy and admiration of the world."

But, above all, would I dwell with enthusiasm upon the superior light in which the Sunday School is viewed by the Christian. "Not content with the formation of mere moral habits, nor satisfied that he inculcates the principles and lays the foundation of the

character of a good and useful citizen; he looks upon each child received into his school, as bringing to his care, and confiding to his abilities, a *soul, bound to immortality, by a tie, which neither poverty, nor ignorance, nor vice, can sever; and compared to whose deathless interest, all other considerations fade into utter insignificance.*"

I have told you, Mr. Editor, chiefly in the language of another, what I would gladly do. But my limited talents forbid the undertaking. The cause is worthy an abler pen; and some one, I feel assured, will ere long rise up, and set it forth in a commanding attitude before the world.

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#### SUNDAY SCHOOL CONCERT.

MR. EDITOR.—I have just returned from the Foreign Mission Concert of Prayer, and although it is now towards eleven at night, I feel a resistless impulse to say a word to you touching the *Sunday School Concert*. I have regretted to find so little upon this subject in the late numbers of the Visitant. I look upon this meeting with no ordinary interest. Having been from its commencement a regular attendant, I can speak from experience of its blessed influence. There is something delightful in the thought, that at the same hour with ourselves, thousands of our fellow laborers, scattered indeed over a wide territory, but united in heart, single in purpose, are together sending up supplications to the throne of grace. The very thought gives us confidence and energy. It expands our benevolence; it strengthens our faith.

O, what interesting seasons have teachers here enjoyed! The blessed Jesus has met them with the smiles of his love. While in this humble sphere they have endeavored to feed his lambs, to nourish them with the sincere milk of his word, they have realized the gracious promise, fulfilled in themselves, "He that soweth bountifully shall reap also bountifully."

"Delightful task! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind,  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast."

Some of our beloved fellow laborers have finished their work, and gone to their rest. With them we have taken sweet counsel, and gone to the house of prayer in company. May we not indulge the thought that their spirits are with us on these occasions? I knew one who never failed, when Providence permitted, to attend this meeting. She was an example to all, worthy to be followed. Her holy walk and conversation, her ardent prayers, her untiring zeal, adorned and rendered fruitful the sphere of her labors. Many will in the last day rise up and call her blessed. But she has gone to her rest. In the prime and vigor of usefulness she is taken away, and joined to the celestial choir in the paradise of God. Still we love to think that her spirit is with us: it is an animating thought.

Since the observance of the Sunday School Concert, new life and vigor has been given to the cause. The hand of God has evidently carried it forward. Though he is determined to raise up a seed to serve him, still he will be inquired of by the house of Israel to do it for them. Plenteous showers of mercy, we trust, are yet in reserve for this part of the vineyard.

ib.]

S.

The Oneida Presbytery, at their late meeting in Utica, passed the following: "Whereas letters and pamphlets, are in circulation, which appear to charge a member of this Presbytery, Rev. C. G. Finney, with entering the congregation of ministers in a disorderly manner: *Resolved unanimously*, That in the opinion of this Presbytery, the above charge is without foundation."

**Missionary Intelligence.****LETTER FROM MR. GOODELL.**

In the London Jewish Expositor we find the following letter. If it has been published in any American periodical, it has escaped our notice. As it is addressed to Mr. Evarts, of Boston, we suppose it must have been in the country for several months. It was doubtless intended as a private letter, from the freedom with which the writer expresses himself in relation to his own feelings, and some other particulars. But it will not therefore dishonor him. The more the writer is known, the deeper and more affectionate will be the interest which is felt in his welfare and success. Momentary fear, acting on the imagination, appears to have led to one probable hyperbole. But for us, far from the scene of danger, where "without are fightings, and within are fears," it is impossible, with all the power of imagination, to conceive fully of the trials of our brethren. Let the American church remember them in their prayers, and ask for them "nerves stronger than iron," and faith which can stop the mouths of lions and quench the violence of fire, and the more outrageous and cruel violence of human malignity.—*Chris. Mirror.*

Beyroot, Feb. 13, 1827.

**My Dear Brother,—**—I wrote you on the 3d ult., and forwarded my letter by way of Smyrna; since then we have had days of vengeance. The enemy has literally come in as a flood; and, "if it had not been the Lord who was on our side, we may truly say, then they had swallowed us up quick." There has been a universal conspiracy of Maronites, Greeks, Greek Catholics, Latins and Turks, against us, and the attacks from the small arms have been without cessation, while every now and then there has been some terrible explosion from the heavy ordnance, which has made our houses shake. Dreadful denunciations have been read off with fury and frenzy in every church against us, and against all those who serve us in any capacity—who bring our water or our milk, who buy or borrow of us, or sell to us, or receive our charity, or even speak to us. Several individuals have been excommunicated. But all the thunder, and fire, and storm, the superior and inferior clergy could bring from the upper and nether worlds, were found to be absolutely powerless, (the blessed consequences of our instruction,) and they were obliged to have recourse to the sword of Mahomed and the Pope. The more they raved and threatened, the more the people thought, and talked, and visited us; and it was found necessary to quarter soldiers upon them to make them stop thinking. All the violent and rash measures they could adopt to break up our school were absolutely ineffectual, until soldiers were quartered upon every family, however poor, that sent a child to school. The school in Beyroot is now suspended. The schoolmaster was thrown into prison, but the British consul interfered and claimed him, on the ground of his being our sexton, and as taking care of the burying-ground. One of the schoolmasters in the mountain has also been imprisoned, but most or all of the schools continue, though not unmolested, yet in existence and prosperity.

My heart, dear Sir, has several times sunk within me. One night two or three hairs of my head absolutely, I believe, turned white! and I could think of nothing in all the Bible to comfort me, except the language which Manoah's wife used to her husband: "If the Lord were pleased to kill us, would he have shewn us all these good things?" But I have since been ashamed of my unbelief, and ordinarily find the promises of God to be sweet, refreshing, and exceedingly abundant. Indeed I have been fired at but three times since I have been in the country; twice from the Turkish fort, at the time the Greeks were here, and once from a Christian, as I suppose, at the time of the terrible blasts from the churches; but I have more fear of poison, than of powder and ball. I cannot be sufficiently thankful, that I have so good a coadjutor in Brother Bird, whose nerves are stronger than iron, and whose faith is stronger even than his nerves.

But, in the midst of all, we have never had greater encouragement in our labors, than we have at the present moment. The work of the Lord is going on with increasing rapidity. The people have almost entirely done disputing with us; and will insist upon it, that we use some sort of enchantment to turn their heads. One visit to us, they say, is sure to change their whole mind on religion. The word of the Lord has certainly been very powerful and full of majesty in Beyroot, during the last year. I never saw the thunders of heaven, when they make the pillars of earth tremble, produce such an effect upon men's hearts, as I have seen God's everlasting omnipotent truth produce. All these mighty, violent efforts against us have only made many feel and think so much the more deeply, and see so much the more the corruption of their churches, and of the truth of the Gospel. There is, of course, great indignation against the few who are connected with us. When they go into the city, some spit in contempt of them; others point with the finger, and clap their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many, whose fathers, as Job says, we should have disdained to set with the dogs of our flock. But all this, together with the misrepresentations, and vile slanders, and base ingratitude of others, we bear with some degree, I trust, of patience, humility, and even joy, for the sake of him, who was scorned, and reviled, and crucified for us,—*who was wounded for our transgressions, and bruised for our iniquities, and who withheld not his face from shame and spitting.*

But instead of repining, we would rather rejoice and be thankful, that we have lived to see this day; to see men cheerfully forsaking house and friends for the kingdom of heaven's sake; ready, apparently, to go to prison and to death, embracing the gospel with primitive simplicity in the face of reproaches, losses and dangers; and with the Bible in their hands, standing up in defiance of all the powers of earth and hell. Our schoolmaster, for instance, appears to have, in an eminent degree, the humble and devoted spirit of the martyrs of Jesus. It is good to converse with him, and to hear him express his utter unworthiness to suffer for Christ. The change that has taken place in him, is a sufficient reward for all that has been expended upon the school, even if

no other fruit appear. But we have confidence to believe that other fruit will appear. As many as 200 children have been members of it, most or all of whom are our friends, and most or all of whom will probably be our friends twenty years hence.

The confidence and firmness of Asaad Shidiak has emboldened a few: and, if their boldness increase in time to come, as it has increased for several months past, we shall soon have to hold them back with both hands from martyrdom. O! it is good to see men not counting their lives dear, especially when we have so much reason to believe, that the fires of persecution will soon be lighted here! The situation of our beloved Shidiak is said to be less distressing at present than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magic with him, for to beat him, say they, has no more effect upon him than to beat a stone. As individuals have gone out to various parts from us, with truth in their heads, if not in their hearts, it will not be surprising, if in twenty years there should be a perfect moral revolution throughout all Mount Lebanon. O, ye friends of Jesus! strive mightily together with us in your prayers to God for us!

I cannot refrain from expressing our great obligations to Mr. Abbott,\* for his unremitting kindness, assistance and protection. Mrs. Abbott shines eminently as a Christian; their daughter too has, as we sincerely trust, been recently turned from darkness to light, and from the love of the world to the love of God. If the Lord were pleased to kill us, would he have shown us all these things?

The Turks tell us that the Christian (or rather *unchristian*) priests complain to them, that we have made all the religion of their churches appear an abomination in the eyes of the people. So may it be!!!

W. GOODELL.

To Jeremiah Evarts, Esq. Boston, U. S.

From the Western Recorder.

#### SEMINARY AT BASLE.

MR. HASTINGS.—We send you a copy of a letter received from the Missionary Seminary at Basle, Switzerland, by our Society of Inquiry. Should you deem its contents sufficiently interesting to your readers, you are at liberty to publish it.

A. S. WELLS,

One of the Com. for Correspondence.

Auburn Theo. Seminary. Feb. 3. 1828.

[It will be seen that *English* was not the native language of the writer. But the language of the *redeemed* contains every where a striking similarity.]

BASLE, August 23, 1827.

DEAR BRETHREN,—The grace of God in Jesus Christ be with you! Your kind affectionate letter of March 1, has caused us very much joy, particularly to learn from it that a new society has been established in your midst, with the laudable design of helping to propagate the kingdom of God as well in the domestic as in heathen lands. We wish to you for this enterprise a success blessed by God. In respect to your wish which you have expressed to us, we are quite willing with pleasure to enter with you into a regular exchange of letters, and to communicate to you whatever we think may be of general interest. Before we now relate something of the state of the church in Switzerland and Germany, we will give

\* The British Consul.

you a short description of our institution. It consists at present of 33 pupils, who all are dwelling in one house, and are instructed in the Latin, Greek, English and Hebrew languages, and other branches of theological science, etc. Our inspector lodges likewise with three other teachers in our house. The most part of the lessons are held in the institution; but we also visit some teachers in the city, where we hear for instance explanation of the Bible. Yearly there are received new pupils, who have the wish of devoting themselves to the service of the Lord. This is now regularly the case at Easter terms; and so there go abroad annually some brethren among the heathen, partly to India, West-Africa, Egypt, and partly to Russia and Armenia. On all these mentioned stations brethren of our house evangelise already, and after what we see from their accounts, not without a blessed success. Not long since, seven of our dear brethren have left us, for going to West-Africa, to bring among the negroes the blessed gospel of Jesus Christ. They are yet on the way thither. Four of them have the destination to erect the banner of the cross on the Danish part of the Gold coast; for the government of Denmark has given to our Society the privilege of evangelising his black subjects of that place, and promised an active assistance in this work. The brethren designed to go thither, will, as we hope, be already arrived at Copenhagen, to continue their voyage on board a ship for Africa. The destination of the other three is to Liberia, on the Pepper coast, likewise in West-Africa. This is a station belonging to a society which was established in North America by Christian friends, with the laudable design of returning delivered slaves to their native country, and which has formed a settlement for them in this place. Many of them already are said to be worshippers of God in Jesus Christ. Not only to this people our brethren will restrict their sphere of activity; but will also turn their eyes toward the neighborhood, and extend their labor-field as far as possible. These last brethren are at present still in England, and will probably leave for Africa in a few weeks.

A short time ago our Society received a refreshing report from the Emperor of Russia, who is now so favorably inclined to our institution, that he (what before was not the case) allowed the missionaries of Basle a free entrance into his extended empire, for propagating in it, viz. among his Armenians and heathen subjects, the word of the cross. To this he added the wish, that as till now, so also in the future, the German colonies might be supplied with ministers of our house; and that as soon as possible for this purpose three of them might be left with him. There is no doubt that his desire will be answered. In such a manner, and in so multifarious ways, the Lord spreads out with mighty hand and speedy steps, in all places and ends, his blessed gospel, till among all people the name of God is praised and glorified. But during that the light of truth enlightens thus the hearts of the people of Europe, may the Lord not be obliged to fulfil the threat to the angel of the church of Ephesus—"I will come unto thee quickly, and will remove thy candlestick out of his place." Rev. ii. 5; and that particularly in some parts of Germany, in which the rationalism is still reigning in a great degree, driving away the spirit of truth. Yet pure Christian life is still to be found in some countries of this land, particularly in Prussia and Wurtemburg, where the most of our brethren have their home.

There are also observed single points of lights in the kingdom of Bavaria, etc. A short time societies are uniting in Germany, with the intention to take the field against that dangerous rationalism, the followers of which not seldom blaspheme things of our holy religion. May the Lord endow those societies with much power and wisdom to stop their mouths.

There are very fit men among them, by whom we may hope the Prince of the heavenly hosts will effect his gracious designs. Two of such kind of societies are known to us. The first exists in Bavaria, and the other consists of members scattered over the different countries of Germany. The last one is just in its beginning; both of them are publishing very excellent works against the system of the day.

In respect to Switzerland, we may say there reigns a more simple and susceptible spirit for accepting the gospel. There have been established many little meetings, particularly in some cantons, in which there is a very active and Christian life. Yet there are to be found besides this many moral corruptions. But all this calls to them who know Jesus Christ, and have experienced in their own hearts his mighty grace and love, and the power of his might, pray! pray! to God, that he may pour out of his Holy Spirit upon all flesh, to deliver what is still to be delivered, and to beatify what is lost. The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Nay, this important expression has to this day its full weight, and is pointing out to all believers what ought to be their principal business; and also to our dear brethren, that inestimable grace has been given by God to pray as well for our own salvation, as for the salvation of our brethren in the world, and to bring out to them the blessed gospel of Christ. Therefore let us not be weary in the work of the Lord, of which he has entrusted us with a part, and yet for the future will trust with. He himself may establish and settle us ever more and more, and make us ready for his holy service, that we can go when He calls us, clad with his whole armor, designed in the Epistle of Paul to the Ephesians, that we may carry the combat to a glorious victory, in honor of him who has chosen and bought us with his holy blood; to whom be glory for ever and ever. In the name of my brethren,

CHRISTIAN FRIED. KYLIUS.

### RELIGIOUS INQUIRERS.

Mr. Leslie, the Missionary at Monghyr, from the English Baptist Society, in a letter of April, 3, 1827, gives the following account of the spirit of inquiry amongst the natives of India.

I do not know that I have ever heard of so many inquiring into the religion of Jesus as there appear to be at present. One man, a vakeel, (in English, a barrister,) appears very earnest in seeking after divine truth. Should it please God savingly to affect his mind, there is no calculating the effects which may be produced among the population at large, as the vakeels are a learned and respectable class of men. He said the other day that for Jesus to heal the leper, or to walk upon the sea, was not very wonderful, as it was very easy for him as God, to do such things; but that his blood could cleanse from sin, that he should die and rise from the dead of himself, and that of himself he should ascend to heaven, these were wonderful things indeed.

A very old man on Friday last, seeing one of our native Christians, called to him to come to his door and speak with him: the Christian went. The old man began, saying, "I am very poor, and have no money in my house; but I am anxious to ask you some questions, only I cannot pay you." The Christian said, "I wish for no money, please propose your questions." The old man then said, "I have seen with my own eyes, my son's son's son's sons, and they are all dead. Now I wish to know whether I shall see

them all again in the other world." The Christian having answered his questions, the old man further said, "Now I wish to know whether they will receive as much punishment for their sins as I shall, I who have lived longer than they all." This question being also answered, the old man said, "I, from my great age, and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it." Jesus then being made known to him as the bearer of his burden, he was very much affected, and if I mistake not, affected to weeping. I have told the native christians to be sure that they return to the old man. Who can tell but he may be one of those in whom God will glorify himself by calling him at the eleventh hour?—*Lond. Bap. Mag.*

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 8, 1828.

#### AMERICAN TEMPERANCE SOCIETY.

We have before us the First Annual Report of the American Society for the promotion of Temperance— for the year ending Nov. 1827. Containing an account of its formation, constitution, and officers; an address and report of the Executive Committee.

The public are presented through the report with the existence of a moral engine, of much more magnitude and promise, doubtless than they had expected, and one which every friend to his race, and lover of his country's good name, will hail with enthusiasm. At the same time he has disclosed to him the ravages of the all-destroying, devouring element that will appal his heart, and leave him to see how inadequate it still is to stay its progress. Were it not for the reflection that its object is prevention rather than cure, that its influence is to be exerted principally on the rising generation and public opinion, where a little matter kindleth a great fire, we should look upon all human agency as inadequate and feeble. This society from the munificence of a few individuals, presents us with a fund of more than thirteen thousand dollars.

We shall hereafter make extracts from the estimates of the Committee, and from the interesting appendix of facts. Having at present only room for the following note.

Ministers of the Gospel, Physicians, Select-men, Clerks of Courts, and philanthropic men generally, will render this Society and their fellow-men essential service by making out answers to the following inquiries, and transmitting them to the General Agent, viz.

1. What is the population of the town in which you reside?
2. What quantity of ardent spirits is annually consumed?
3. How many distilleries, and the quantity of spirits annually distilled?
4. How many paupers, and what proportion of them were reduced to want by intemperance, and the annual cost of their support?
5. How many intemperate persons, distinguishing the sex and age, and whether married or single?
6. How many deaths are occasioned directly or indirectly, by the use of ardent spirits?
7. How many divorces take place in consequence of the same cause?

8. How many crimes are committed by intemperate persons, or others in a state of intoxication?

9. How many and what fatal accidents have occurred in consequence of the same cause?

For the Religious Intelligencer.

INFANT BAPTISM.—No. VIII.

OBJECTIONS TO THE IDENTITY OF THE JEWISH AND CHRISTIAN CHURCHES ANSWERED.

FIRST OBJECTION.—*The spirit of the religion enjoined in the Old Testament differs essentially from that of the Gospel.*

In entering on this part of my work, I would just remark, that though I design to raise no objections, except such as are thought to have a real existence; yet I shall very probably raise some, which do not exist in the minds of all who differ from us in regard to the identity of the Church. I conclude this is true concerning the one with which I commence: for I cannot think that all our brethren, who disbelieve the identity of the church will concur in this objection. But I well remember to have read a work on a different subject, which appeared to have been written by a man of talents, who represented some of the precepts of the Old Testament to be essentially different from the precepts of the New; even as different as revenge is from the spirit of forgiveness. When Christ said in his sermon on the mount, "ye have heard it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil"— And again; "Ye have heard it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies," this writer considered a contrast was drawn between the religion of Moses and of Christ; or, in other words, between the religion of the two Testaments. He understood Ezek. xx. 25: "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live," to apply to laws which the God of Israel enacted for that people. Such a sentiment as this would militate against the sameness of the Church under the law and the gospel. If the precepts of the Old Testament inculcated such a spirit as Christ condemns, then it would be desirable that the Church, whose glory consisted in obedience to those precepts, should come to an end and have no successors.

But this objection is founded in mistake. It is true that magistrates were appointed as the ministers of God to execute vengeance, and to take an eye for an eye, and a tooth for a tooth; but this they were not to do with that revengeful spirit which Christ condemned. The children of Israel were the appointed instruments to execute wrath upon the devoted Canaanites; but they were no more required to do it with a malicious unforgiving spirit, than a sheriff is now required to execute a criminal under the influence of such an unholy spirit. The precepts of both Testaments enjoin the same religion and inculcate the same spirit of benevolence. The laws of Moses require love to enemies, and forbid revenge, as well as the laws of Christ. What but love to enemies is enjoined in such a precept as that in Exodus xxiii. 4, 5.

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden; and wouldst forbear to help him, thou shalt surely help with him." How pointedly is revenge forbidden, Lev. xix. 18: "Thou shalt not avenge, nor bear any grudge against the children of thy people: but thou shalt love thy neighbor as thyself." Compare Prov. xxv. 21, 22, with Rom. xii. 15.

In the sermon on the mount, our Lord did not contrast the laws of the God of Israel, with the laws which he was about to give; but the contrast was between those laws as they were then expounded by the blind guides of the Church, and those laws as they stood in the scriptures, and would be invariable expounded by

himself. And the bad statutes and judgments of which the prophet speaks, manifestly refer to nothing enacted by the God of Israel, but to those heathen statutes, such as making their children pass through the fire to Moloch, which is immediately mentioned for an illustration of statutes which were not good, and of judgments by which they should not live. God is said to give them these statutes, because he made use of these destructive superstitions, which they preferred to the pure religion of his word, to punish them: for those sins by which they had provoked him to anger,

The laws of the Old Testament were all in harmony with this comprehensive injunction, Lev. xix. 2. "Speak unto all the congregation of the children of Israel and say unto them, Ye shall be holy, for I the Lord your God am holy." What does the New Testament require better than this? When the apostle Peter was pressing the subject of sanctification with all his might, he cites this very passage: "Because it is written, Be ye holy; for I am holy." The Old Testament requires disinterested religion, and reprobates all selfish affection as perfectly as it is done by the Gospel. See Rev. x. 1. and Zech. vii. 5, 6. The repentance, faith, and submission, which were enjoined on the Church of Israel, were of the same pure and disinterested character, as the repentance, faith, and submission, which are enjoined on us. The Lord reprobated pride, and required humility, as much "when Israel was his church and Aaron was his priest," as he does at the present day. The prayer which was then required, was such as went out of unfeigned lips; nor was the Sabbath kept in an acceptable manner by the ancient Israel, unless they called it a *delight*.

The doctrines which are found in the Old Testament, are the same that are found in the Gospel. Without the help of the New Testament we might learn the infinite natural and moral perfection of God, the entire depravity of man, the doctrine of atonement, regeneration by the sovereignty of divine operation, free justification by faith in the Redeemer, and the certain connexion between the commencement and completion of a work of sanctification, together with other kindred doctrines. The necessity of experimental religion was made known to God's ancient people. They were taught the insufficiency of circumcision in the flesh, and were commanded to circumcise their heart. They were taught that God's complacency in Israel was confined to such as were of a pure heart. Ps. lxxiii. 1. There is no essential difference between the practical religion of the Old and New Testaments. Those two comprehensive commands, *Thou shalt love the Lord thy God with all thy heart*, and *Thou shalt love thy neighbor as thyself*, are the basis of all the duties which are required of Christians, both towards God and men: and the Saviour declares, *On these two commandments hang all the law and the prophets*. And that excellent precept of his, which has been distinguished by being called the *golden rule*, he enforces by saying, *For this is the law and the prophets*; which was as much as to say, that all the religion of the Old Testament is in agreement with this rule. When Paul speaks of "the Jews' religion," as contradistinguished from that of Christ, we ought not to understand him to speak of it as it existed in the sacred writings, but in its corrupted state, as it was professed by those Jews who did not believe in Christ. By the Jews' religion he manifestly designated that Pharisaic system in which he once trusted. But what Christian is there who believes that Pharisaism is the religion of the Old Testament? Did the God of the Jews ever require them to be Pharisees? Far be it from us to entertain a thought so dishonorable to the Holy One.

SECOND OBJECTION. *Though the same religion might be required of the ancient Church; yet the same was not professed.*

They who raise this objection may say, We are convinced that the religion required in both Testaments, is the same; for it is the same holy God, who requires it; and all men whether Gentiles or Jews, must be under obligation to be conformed to his perfect will. But this, they will say, does not determine the sameness of the two churches, since the religion which was once enjoined on the Church of Israel, and which is now enjoined on the Christian Church, is obligatory on all men. To this I fully concede; and therefore acknowledge it is incumbent on me to show that the Church of Israel made a *profession* of embracing the pure religion which was enjoined upon them. That they made this profession, is manifest by such things as these.

1. They *explicitly engaged* to render obedience to those holy commands which were given them. God said to Abraham, "Walk before me and be thou perfect; and I will make my covenant between me and thee, I will multiply thee exceedingly. And Abraham fell on his face." By this prostration before God, and by submitting to the appointed seal, immediately after receiving this command, he manifested a consent to the covenant not only in the promises which God made to him, but also in the duties which he required of him. We find a very explicit covenant engagement on the part of Israel, Ex. xxiv. 7: "And he [Moses] took the book of the covenant, and read it in the audience of the people; and they said, All that the Lord hath said will we do and be obedient." If the religion required of them extended to the heart, such was the religion they professed; for they engaged to be obedient to all the divine requirements. This covenant was repeatedly renewed by the people of Israel. In the 26th chapter of Deuteronomy, Moses says to Israel, "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice. And the Lord hath avouched thee this day to be his peculiar people." See also Deut. xxix. 10—13, and Josh. xxiv. 24, 25. When there was a reformation in the church of Israel, it was repeatedly accompanied with an explicit renewal of their covenant engagements to be the Lord's people. See 2 Kings xi. 17; 2 Chron. xv. 12—15, xxix. 10, and xxxiv. 31, 32; Neh. ix. 38. If such explicit and public covenanting does not prove a *profession* of religion, what can prove it?

2. The members of the Church of Israel were charged with *hypocrisy*, when their conduct was such as to make it manifest that *their hearts were not right with God*. By the prophet Isaiah Israel is called a hypocritical nation, (chap. x. 6;) and their hypocrisy is made to consist in this,—that while they drew near to God with their mouth, and honored him with lips, they removed their *heart* far from him. See chap. xxix. 13. When the God of Israel came to his people in person, and spake to them with his own mouth, he frequently charged them with the sin of hypocrisy. See Mat. xv. 7, 8; and many other passages. All these charges assume the ground, that the people of Israel professed more than others; and that they professed real love to the Lord their God, and a spirit of obedience to his holy requirements. When the Lord, in the 9th chapter of Jeremiah, threatens to punish the house of Israel in common with the uncircumcised nations; and for this reason, because they were "uncircumcised in heart," he does, in effect, charge them with being hypocrites. It is as much as to say "By your circumcision of the flesh you profess to have that which is of the heart."

3. That God's ancient covenant people made a *profession* of unfeigned faith, is evident from the circumstance, that a manifestation of their want of faith was the very reason why they were dismembered. We are informed they were broken off from their own olive-tree by unbelief, even that unbelief which is contradistinguished to the faith which brought the Gen-

tiles into it. It would be strange indeed that they should be broken off for want of faith, if this had never been made a requisite for membership. They are manifestly considered as not having the proper qualifications for membership in their own Church; and their destitution of faith is that which is particularized as the thing which caused an essential deficiency in their religion.

THIRD OBJECTION. *If the members of the Church of Israel professed to have true religion, they did not possess it.*

Some of them possessed true religion. Abraham, and Isaac, and Jacob possessed it: and so did Joseph, and Moses, and Caleb, and Joshua, and Samuel: and those excellent women, Deborah, Naomi, Ruth, and Hannah. David was not a mere professor; he was a man after God's own heart. His religious experiences as they are given in the book of Psalms, appear to have the same evangelical character with those of John, and Paul, and other New Testament saints.

Our brethren will doubtless grant, that there were some real saints in the Church of Israel: but peradventure they will say, can a mere sprinkling of salt over such a mass of corruption, sanctify the whole mass, so as to make it, in any sense, proper to denominate it a *Church*? It is impossible for us to ascertain the number of sanctified ones which, in different periods, had a place in the Church of Israel. We grant that its deficiency in true religion was very great. There were times of awful declension, when the spirit of God was in a great measure withdrawn, and the whole head was sick and the whole heart was faint. There were other times, when God poured out his spirit on his people and his blessing on their offspring; and then religion revived, and Israel was holiness to the Lord. There were periods in their history when *things went well*, even as vital religion was concerned.

If the fewness of real saints in the congregation of the Lord, under the former dispensation, be considered as a proof that it was, in no proper sense, a Church, I think it must be difficult to prove the uninterrupted continuance of the Church under the new dispensation; for it has all along been made up of foolish as well as wise virgins; and has resembled the net cast into the sea which gathered of all kinds, both good and bad. Although it was reasonable to expect that the Church, without any alteration in its nature, would by means of the augmentation of its privileges grow in knowledge and holiness; yet we are forced to confess that there have been periods, in which the Gentile Church has been nearly, if not quite, as corrupt as the Jewish. In the ancient Church all were not Israel that were of Israel. Some were Israelites indeed, and some only in name. The same distinction has existed ever since. Many have said Lord, Lord, while comparatively few have evinced their sincerity by doing the will of God.

ISAAC.

## Revivals of Religion.

### REVIVALS IN CANTON CONN.

Extract from a sketch of the Congregational Church in Canton, communicated for the Connecticut Observer.

The 26th of October, 1785, Rev. Jeremiah Hallock was ordained over this church and society.—Respecting his character as a man, a Christian, and a minister of the Gospel, I shall say nothing directly, as his life is soon to be before the public. His labors were blessed. He ministered to his church and people forty years and a half. During his ministry, were five seasons of the special outpouring of the Holy Spirit. The first was in 1798—9. The number added to the

church in 1799, and the two following years, according to the records, was 74. The second was in 1803; thirty added to the church. The third was in 1812-13; about thirty added to the church. The fourth was in 1816-17; eighty four added to the church. The fifth was in 1821; added about fifty. Mr. Hallock died in June, 1826. Rather, to use the language which he did in relation to Mr. Mills, "Having fought the good fight of faith and finished his course, he fell asleep."

The 20th of December, 1826, the writer of this article had committed to his charge this church and people. Early in 1827, near the close of winter, some of the disciples thought they descried tokens that God was about to open upon us a spiritual spring. The congregation on the Lord's day, and at the weekly meetings in the different sections of the town, was evidently enlarging; and a deepening attention to the truths of God's word was apparent. The children of the kingdom, some of them at least, seemed to be looking out for the day of their hopes and of their prayers. About this time, the church was requested at a special time to meet at the Conference Room. The meeting was full.—That was an hour which we trust will not soon be forgotten. It was a melting season. Soon, one and another began to enquire, What must I do to be saved?

Early in the spring, one or two indulged hope, that they had found him who is the "chiefest among ten thousands." But it was not till the latter part of April, that we dared to say, what before we had believed, "Verily, the Lord is in this place." Christians felt. They prayed and acted. Sinners were "pricked in the heart," and became alive to Christ. It could not now be doubted, that the Holy Ghost was operating. A general solemnity prevailed. The impression, "God is here," seemed written on the countenance.—The whole spring and summer was a time of special interest. The good work continued progressive till the last autumn; and, though it is not "with us as in months past," we hope the Holy Spirit has not yet entirely forsaken us.

The number of those who have expressed a hope in Christ, I am unable to state definitely. About 150 in all; 116 have publicly professed Christ;—perhaps 8 or 10 of these date their hope back in former revivals. Of the 116 received into the church, 45 received the ordinance of baptism on their profession of faith. How many of the 150, who have expressed hope will be approved in that day when the Lord "makes up his jewels," the Searcher of hearts alone can tell.

The means that have been blessed to the promotion of this work are such, in general, as God usually employs. Some individuals, we trust, will praise God forever for the meeting of the "Church Conference," in this place.—The number of members in this church at this time is 300. God has indeed done for us great things; and to him be the glory for ever.

In the bonds of the Gospel, yours,  
JAIRUS BURT.

Canton, Feb. 25th, 1828.

*Revival in Woodstock.*—We learn from Rev. Samuel Backus, that the revival in his Society still continues. Thirty have been admitted to the church,

and ten or more are expected to be admitted next Sabbath.—Revivals exist in Brooklyn, and Westfield Society, in Killingly, and in Dudley, Mass.

[Conn. Obs.

#### IN ILLINOIS AND MISSOURI.

A letter from Rev. Joshua Bradley, to the editor of the Watchman, dated Rock Spring, Illinois, Nov. 9, says—"About one hundred have professed to know Jesus, in the counties north of us, through which I travelled last September. The work began in June last. In the counties east of us, a work has begun lately. About eighty made a profession in about five weeks. A gentleman informed me last week, that the work is powerful, and spreads rapidly. Amongst the colored part of my congregation in St. Louis, are some symptoms of a revival. Blessed be God for any drops of mercy that he pleases to scatter in that flourishing city." Mr. Bradley continues by requesting that he and his associates may be remembered in our prayer meetings.

#### Extract of a Letter from a young lady in Boston, to her brother in New-York.

God is still in the midst of us. Wherever we go, the inquiry is heard, "What must I do to be saved?" Are you receiving such a blessing in New-York? If not, let me inquire, are Christians doing their duty? I am afraid we do not feel that earnest desire for our impenitent friends which we ought. Of how much value are their immortal souls! God has never said to the seed of Jacob, seek ye my face in vain. Rejoice with me, my brother, when I tell you that our little sister, Harriet, gives evidence of a change of heart. It is delightful to see the dear youth giving up their hearts to God.

#### From a gentleman at Paris, Ky. to his friend in Pittsburgh, dated 11th Feb.

"This place, and indeed the whole State, for the last two or three months, has been a scene of the most astonishing revivals of religion ever witnessed in this country. There have been added 100 to the Paris Presbyterian Church, as many or more to the Baptist Church; and some, but I know not how many, to the Methodist Episcopal Church.—In Lexington, I suppose from information, there are 1000 hopeful converts; and there are great numbers throughout the State. Paris, once a town of great riot and licentiousness, has become entirely changed. No dancing, no card playing, no profane swearing, no drunkenness, are now witnessed. All seem anxiously engaged in the service of their Lord and Master. That the work may continue and prosper is very much my desire and hope."—*Pitts. Spectator.*

#### IN YORK, PA.

*Extract of a letter from a minister of the Gospel, in York, Pa. to his friend in Philadelphia, dated January 14, 1828.*

"An extensive revival of religion has taken place here in the German Reformed congregation under the pastoral care of the Rev. Mr. Reily. It is still progressing. He holds meetings almost every evening in the week, which are crowded to excess by persons who appear anxious to seek the Lord, while he may be found; about two hundred young persons have actually professed their determination to devote the remnant of their days to the service of the Lord.—Perhaps about three hundred begin to be

1828.]

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convinced of sin and to feel a solemn concern for their future state. Although the work appears to be confined principally to the young, yet there are a number of aged persons, whose hearts begin to melt under the precious influences of Divine grace. I hope this is but the beginning of a more glorious harvest, when great multitudes in this region will be gathered into the fold of Christ.

*Extract of a letter from Pastor Eliada Blakesley to the Editor of the New-York Baptist Register, dated Palmyra, Feb. 5, 1828.*

Concerning the revival at Marion, I would only say that the work is going on gloriously. Last Saturday evening, the young people had a meeting by themselves, and the schoolhouse was crowded. I understand that the time was all improved till ten o'clock, in praying, singing, and exhortation, in a most agreeable manner; and that about fifteen weeping sinners desired their young converted companions to pray for them. O that such examples might be followed by all the youth in the world.

Yours in Christ,  
E. BLAKESLEY.

*From the New-York Observer.*

#### COLLATERAL EXCELLENCE OF REVIVALS.

If we lay entirely out of our consideration the glorious fact of personal conversions, there are benefits resulting from revivals which are amply worthy of the toil and excitement of such scenes, and which more than counterbalance fancied abuses or real errors.

1. The astonishing solemnity which simultaneously spreads itself over a whole population. It is seen in the public assembly—in the social circle—in the family circle. It is felt all around, even in the street. Every one acknowledges, without any previous reasoning, that there is something unusual: and it is of the most salutary kind. It makes men think of the day, "for which all other days were made." It anticipates, as it were, the day of Judgment. For a being like man, there is a peculiar propriety in yielding to the influence of such seasons of sobriety. It is absurd and shocking to a delicate and thoughtful mind, to see beings with such a destiny, laughing and sporting away a brief existence, in the midst of so much sorrow, disease, affliction and death, as this world teems with.

2. As a natural consequence, many sins, and many temptations to sin, are prevented. It is impossible for us to know how far the divine attribute of goodness has been and is daily exercised to prevent evil. No doubt to a great extent. Before the influence of a revival, such things as balls, card parties, parties of pleasure, shows, Sabbath-breaking, and such like, disappear as the snows of Spring before the returning Sun. They are sources of much unhappiness among men, and much sinning against God. I have known men, who had openly and unblushingly ploughed their fields on the Sabbath, on the appearance of a revival lay aside their teams as often as the day occurred, and appear distressed that they had thus profaned the Sabbath.

3. A revival forces many to acknowledge to the world, sins which before they had attempted to conceal or palliate or defend with downright obstinacy. This is often done where there is no conversion of the soul to God. Thus the cause of

truth, justice and holiness in the world, as well as the moral administration of God, is honoured even by its enemies.

4. Many are brought under the sound of the Gospel, who would not otherwise have heard it. In places where the mass of the population did not attend the worship of God, a revival produces the most striking difference. Where there was scarcely an individual to a pew, it soon becomes the fact that there are not pews enough for the individuals who flock to the house of God. This continues for weeks and months, and in a multitude of cases becomes habitual. Now every one knows the prodigious influence which the Gospel has exercised on the human mind, on communities, on the moral and political interests of nations, on the fate of empires, and the world itself.

5. Christians are refreshed. Their languishing graces are revived. In some, hope brightens. Their faith is invigorated. Their love is inflamed with fresh ardor. They become bolder for God. They become laborious. Opportunities of doing good in an unaffected manner, are now frequent and joyfully improved. Every hour is full of business—every occasion full of hope. There was great joy in Samaria and other ancient places when God gave a powerful demonstration to the Gospel. Revivals are happy seasons to those who enter fully into the spirit of them. They may be compared to an oriental harvest, or rather to an oriental wedding feast. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Some Christians are also led to careful self-examination.

6. Finally, there is often a permanent effect left on those who are not converted, nor even much convicted. Infidels, Universalists, and disbelievers in Christianity in general, have been led to reflection, to examination, and even to prayer: and as the result of all, have renounced their skeptical principles, their presumptuous notion of the mercy of God, or their recklessness about what they believed, or whether they believed any thing or nothing. I might mention other collateral benefits, but these will suffice for the present. J. N. D.

#### PERSECUTED JEWS.

The English Magazines contain further particulars of the two converted Jews, who have been imprisoned for some time in the Bagnio at Constantinople.

About the first of June, 1827, when the six months had expired for which they were sentenced, they addressed a petition to the Grand Vizier, requesting to be released. "Whilst this was going through its regular forms, and after it had received a preliminary signature from the Yezir, —at once, and without any apparent cause or provocation, a new firman was sent to the Bagnio, commanding that their imprisonment should be continued for three years longer; that no one during that period should dare to demand their deliverance; and that any one doing so, should himself be thrown into the Bagnio with them." Distressing as was this new measure of suffering to their minds, it did not at all shake their resolution to suffer whatever should come upon them for the

sake of Christ. Among other letters addressed by them to the Rev. Mr. Leeves, Church Missionary at Constantinople, is the following, written by John Baptist, a short time after the renewal of their sentence.

"Our Father who art in heaven, powerful and mighty; we hallow thy name at all times, for vouchsafing unto us wisdom and understanding to know and believe in the faith of Jesus Christ thy beloved Son, and for giving us to know it through the medium of those eminent friends of the faith, our beloved father among the sons, the rich Mr. Daniel Leeves, and Mr. John Hartley, and for enabling us, through their means, to flee from the dangers of the world, by their coming to us, and leading us out of darkness into the great and glorious light.

"Such being the case, I beg to inform you by this letter, of all that has happened in our affairs this week. The Capitan-Pacha summoned us in great haste before him, and we spoke to him freely as one man would do to his equal. He asked us, 'Who are you?' We replied, 'Christians.' He then inquired, 'For what cause came ye into this prison?' We answered, 'Because we were Jews, but now believe in the faith of Jesus Christ.' He put many other questions, to which we also replied. At last he inquired, 'What kind of Christians are ye: Armenians, or Greeks, or English?' We answered, 'Neither Armenians, nor Greeks, nor English; but we ground our faith solely on Daniel and on Jesus Christ.'

"I must here inform you, that there is a Jew here who studies a great deal, and I have read with him for two hours in the Arba Vestrini. It is fortunate that Armenians come here, who can read well and readily in Greek, and understand philosophy; but notwithstanding all this, I prove to them that there is no faith superior to that of the English; and we have succeeded in bringing over a Greek to believe only in Daniel. An Armenian who is a great scholar, said to me, 'I am well aware that there is no faith superior to that of the English, but what is to be done? I am afraid.'

"But I am desirous and intend to write to you in Greek, for my sight is weak. I have heard many reports which greatly disturb me, which I shall state to you in another letter."

*From the same to the same—written probably in August.*

"I fear the sickness of the Bagnio; every day that we rise in health, we glorify God. Baglavor also is sick of a thing which the Greeks call *aspasmino*, (rupture) and it is a very bad disease.

"Much peace to Mr. J. Hartley, and let him know that I do not believe any thing which is not contained in the Gospel, nor does the younger John; for if we had chosen to depart from the Gospel, we should not have remained here even three months. We entreat you, however, again very earnestly, as sons entreat their father, or slaves their lord, either that you would deliver us, as you have delivered many slaves, male and female, or that you would have pity on us, as a father pities his children, for among the sons of men we have no other father or mother besides my lord. If you desert us, what shall we do? Nay, if another would receive us, we ourselves are not

willing, for we have not gone beyond the Gospel, and we have confidence in our Father, which is in heaven, that my lord will deliver us with the aid of Jesus Christ our Lord. In another letter my lord wrote us that he had heard that we had become Greeks. I wonder how my lord hears the words of enemies. From the day that we came hither, the Greeks wished to baptize us afresh; and we gave for answer, saying, that 'We desire the truth; let them prove how they were more in the truth, (than ourselves) and we would then be rebaptised,' and they could not press us further, because I pointed out to them many things, (in their religion) things which are departures from the Gospel, and now, as they wish to mock us, they call us Lutherans, and all the while we cannot serve Jesus Christ as we ought because there are slaves here who, when we go to church either by day or night, are bad people, and we are afraid of some harm from them. Therefore we again entreat our father, that for the love of Jesus Christ, he would endeavor, more than he is now endeavoring, to deliver us at the first moment possible, in the manner my lord thinks best, either by money, or by means of the Ambassador, or by some other way, for we cannot undergo more, we have not strength to support more sicknesses. And it is indeed a truth to be acknowledged that Jesus Christ is he who will deliver us, but the son (of man) must also (on his part) labor: for when the son of man labors, and attempts any thing without the strength of Jesus Christ, I believe that he can do nothing, and all the pleasure that my lord and ourselves expect after we have come out, is by confidence in Jesus Christ, for we have much people who are waiting for us.

"I have heard, moreover, that Mr. Wolff is coming here. I wish to know whether it be true, and with the help of Jesus Christ I believe that within a little time we shall meet together at one table, eating the body of Jesus Christ, and drinking his blood: but we must labor much for the honor of Jesus Christ.

"Much peace be to all of your household.

"From me, the writer,

"JOHN BAPTIST.

"I entreat very much, that my words may enter into the ears of my lord."

We are happy to know that so recently as Nov. 10, 1827, at which time they had endured affliction between 11 and 12 months, they still retained the spirit of martyrs. A letter of that date says, "A few days ago our poor Jews were a third time put in irons; but, I thank God, they are firm in their confession of faith, under all their trials." Surely the tender mercies of the wicked are cruelty.

Comparing the condition of these Jews with that of Christians in America, what reason have we to be thankful that we live in a country where God can be worshipped without fear, according to the dictates of our own consciences. Yet even in Constantinople, there is no excuse for a continuance in sin which will bear the test of the last day, what will be the condemnation of those who, in the full blaze of Gospel light, with no prisons and tortures to deter them from duty, still madly persist in a course of rebellion against God, their Maker, Preserver, and Redeemer!

[N. Y. Obs.

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## FEMALE SCHOOLS.

Extract from an article in the Boston Recorder, prepared for the late Concert of prayer for Colleges.

Should not some effort be made to enlist the prayers of the church more feelingly in behalf of our Academies, and particularly *female schools*. If the influence which females exert is as extensive, as the frequent panegyrics made in our various periodical works and Addresses before Female Associations signify, should not the church be solicitous to secure this influence? Can she for a moment be indifferent, whether their influence shall be exerted for the "strengthening of her stakes, and the lengthening of her cords," or for the upholding of the falling empire of darkness? Could the good, the infinite good effected by one revival in a female school be known, sure the church on the coming concert, would offer up more ardent prayers, would more powerfully wrestle with the Angel of the Covenant. Some of the effects of one such revival shall be presented.

Bradford Academy was founded in 1803. It was established by a few individuals in moderate circumstances, and wholly from motives of worldly policy. At its foundation, no prayer of faith sped its way to the mercy seat, that it might be a blessing to the church, and that within its walls youth might be trained for the "sacramental host of God's elect." The state of the church in Bradford at that time was such as would not justify the belief, that its spiritual interests ever occupied the attention of an individual, or that the blessing of regenerating grace was ever asked or desired.

In 1806, God in sovereign power and love drew near and cast into this moral fountain the salt of divine grace. Sudden, almost, as "nitrous grain from smitten steel the blaze," the whole moral aspect was changed. Now for the effects of this revival. The whole amount of good accomplished in this country and in heathen countries, or that ever will be accomplished by the labors and writings of Mrs. Newell, Mrs. Judson, and Miss F. Woodbury. Added to this, all the good effected by many others connected with ambassadors for Christ, whose praise has long been in several of our churches. Nor is this all, the revival raised up friends to guard the moral interests of the Academy, and thus, by their prayers and labors, to secure a succession of revivals. Then, to the above amount, must be added all the good produced by these subsequent revivals; and the effects of these may be seen in Western Asia, Ceylon, Hindooostan, among our Aborigines, and in a multitude of our own churches. Nor will the precious results of this revival terminate here, but will be felt by succeeding generations in Asia and America, till earth and time shall be no more.

Oh, what honor, and praise, and glory, and thanksgiving, will forever be ascribed to the Lamb and to Him that sitteth on the throne, by the innumerable multitude, redeemed in consequence of the revival in 1806.

C—

## TRACTS.

From the Glasgow Young Men's Tract Society.

One of the Collectors of the Ladies' Bible Society frequently visited the house of a person in her district, for the purpose of giving Tracts. Calling one day, in going her rounds, she observed a young man, apparently far gone in a consumption, sitting by the fire, reading the Memoirs of Buonaparte. Concluding from his appearance that he had not long to remain on earth, she took occasion from the importance of the case, to notice the awful state of a soul going unprepared into the presence of an Almighty Judge. She begged to know whether he possessed a Bible, to

which he replied in a careless manner, "There is a Bible in the house." However, on farther inquiry, she found that he had only a pocket Bible, which, from the smallness of the print, and the weakness of his eyes, he was unable to read. She offered to procure him a loan Testament, of a large type. He replied with seeming carelessness that she might. The Tracts she left on this occasion were "Christ the only Refuge from the wrath to come," and "The Sinner directed to the Saviour." On calling with the Testament, he received her visit with pleasure, and took the Testament gratefully. He informed her that he had read both the Tracts, and wished to have some more: and from this period he became a new man. He had formerly been a dissipated character, but the change in his whole conduct was now apparent to all that saw him. "Indeed," says a gentleman, who had frequent opportunities of observing him in his most unguarded hours, "he became an object of no common interest: his deep sense of his own unworthiness, his self-denial, his ardent love to his Saviour, his meekness, and the consistency of his character shone very conspicuously, during the short remainder of his life." His mother said he longed much for the Collector's visits. He uniformly took the Tracts with such avidity as a hungry child would receive a piece of bread.

His chief delight, however, was in the Testament which had been given him. This "blessed Book," as he used to call it, was the companion of his bosom by night and by day; and afforded him substantial delight even in the prospect of death. As he approached nearer to eternity, his faith in the Redeemer increased, and his prospects of a happy immortality brightened, and at last he died rejoicing in his Saviour. His last words were, "Come, Lord Jesus, I am now ready."

## Obituary.

In this city, Mr. Asahel Tuttle, 2d, aged 53. Mr. Benjamin Sherman aged 53. Miss Roxana Bishop, 68. A child of Captain Lewis Clark, aged 2 years—Death in consequence of falling backwards into kettle of scalding water.

In Goshen, Gerritde S. daughter of Mr. John H. Collins, aged 3 years. Death occasioned by a pot of boiling coffee being overturned upon a stove.

In East Haven, Mr. Edmund Bradley, aged 71.

In Hamden, Mrs. Rebecca Cooper, aged 67, wife of Mr. Abraham C. Deacon Aaron Bradley, aged 71.

At Utica, N. Y. after a short illness, Mrs. Nancy Allen, aged 42, wife of the Rev. Jason A. late of Woodbridge.

In Hartford, Mr. Charles Crocker aged 37, son of the Rev. Daniel C. of New-Fairfield.

At Milford, on the 26th ult. Mrs. Sarah Platt, wife of Capt. Joseph Platt, Jr. aged 43.

In Wethersfield, Mrs. Mary Holmes, relict of Mr. Levi H. aged 63.

In Granby, Col. Andrew Hillyer aged 66, a revolutionary officer. He was at the taking of Havanna, and afterwards a graduate of Yale College.

In Windham, Mr. William B. Jennings, aged 19.

In Berlin, Mrs. Lois Spencer, wife of Mr. Dennis S. of Middletown.

In Middletown, Mr. Edward Rockwell, aged 83. Mr. Simeon Allen, aged 23, formerly of Willington, Vt.

At Southington, Mrs. Hester B. Neal, aged 31, wife of Mr. Joseph N.

At Watertown, Mr. Samuel Drayton, aged 65.

At Saybrook, Mr. John H. Bushnell, aged 85.

In Litchfield, Mrs. Naomi Gillet, aged 57, wife of Mr. Asa G. Elijah Sawyer, 15.

In Bridgeport, Mrs. Lucy Beardsley, wife of Mr. Henry P. Beardsley, aged 22.

In Norwalk, Mr. Uriah Hoyt, aged 46. Mr. Paul Raymond, aged 78.

In Huntington, Mr. Lewis Curtis aged 52.

In Danbury, Mrs. Rachel Bedient, aged 58. Mrs. Eunice Wildman, aged 53. Mr. Noah Wildman, aged 65.

At Washington City, on the 24th ult. Major General Jacob Brown, Commander-in-Chief of the Army of the United States.

## Poetry.

Our correspondent will please to accept our sincere thanks for the following lines, which we are confident will be read with more than ordinary interest at the present time, and serve to increase the sympathy already awakened in behalf of the suffering Greeks.

[Conn. Courant.

## GREECE.

*Occasioned by some communications of Dr. Howe.*

On the steep coast they stand,  
And watch the tossing sea,  
For the banner of our glorious land,  
The land of liberty :—  
When on the misty deep  
Like a dim speck it seems,  
They trace its clustering stars, and weep,  
And bless their pitying beams.

Why throng those widow'd ones  
With wild and eager tread ?  
Where are yon mother's stately sons ?—  
Her sons are with the dead.—  
That naked, orphan train  
With want and famine pale,  
Why rush they near the sounding main ?  
They watch our country's sail.—

They gaze, as once the band  
Which Israel's desert spread,  
Gaz'd fainting on that Saviour's hand  
Which dealt the broken bread.—  
Firm Sparta's crest is low,  
Bright Athens in the dust,  
And o'er their homes the Moslem foe  
Exults in pride and lust.—

That clime which threw her robe  
Of classic light o'er all,  
Whose bards and sages bade the globe  
To a high festival,  
Bread and a garment needs,—  
Awake our Father's Land !—  
And while her struggling bosom bleeds,  
Extend thy healing hand. H.

## HAPPY PARENTAL DISCIPLINE.

The son of a minister, now living, had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two, and when asked a question about the business of the day, he was very short in his answer to his son. An hour or more elapsed; the time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said, "Papa, I cannot learn my lesson except you are reconciled; I am very sorry I have offended you, I hope you will forgive me, I think I shall never offend again." His father replied, "All I wish is to make you sensible of your fault; when you acknowledge it, you know all is easily reconciled with me." "Then, papa," says he, "give me the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged, on each side. "Now," exclaim-

ed the dear boy, "I will learn Latin and Greek with any body;" and fled to his little study. "Stop, stop," exclaimed his father, "have you not a heavenly Father? If what you have done be evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, I went to him first; I knew, except he was reconciled, I could do nothing;" and with tears now fast rolling, he said, "I hope, I hope, He has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation from that time till his death.

Humility makes us acceptable to God, whose communication is with the humble. Without this foundation, our whole spiritual building falls to the ground.

## MR. EDITOR,—

In a letter just now addressed by Dr. Howe to a gentleman in this city, there is a remark with regard to the best form of the clothing to be made up for the destitute females of Greece, which might be a useful hint to introduce into the prints. The shelterless and naked will not, I imagine, be very fastidious about the style and cut of their apparel; yet as those who are humanely engaged in preparing these charities can just as well give them one form as another, the hint may not be useless.

The author will therefore pardon this extract, his postscript to the contrary notwithstanding.

"As to the form in which clothes should be made up for the half naked Greek females, the object should be to cover the body with the smallest quantity of cloth possible, (consistent with convenience in moving.) I found by experience, in the extensive distributions of clothes which I made, that a pattern by which about an hundred were made, (in New-Haven I think,) was most preferable—viz. a petticoat coming up as high as the waist, (tight,) and as low as the feet; with a loose wrapper with sleeves, coming as low as the hips, and open in front to fold over. But nothing will come amiss to those who are suffering like the Greeks, and the fair donors certainly have a right to indulge their fancy as much as they choose, in the shape and fashion of the garments they make. I am glad to see that the ladies are taking up, with so much spirit, the cause which the men should have espoused. But the latter seem to be too entirely cold and selfish, and the generous spirit of chivalry, which once led forth Europe in armed masses against the infidel, is now dead; since a cause the most sacred, a people the most interesting, a land endeared by a thousand recollections, is left almost unaided. Who thinks now of poor Greece as the

"Clime of the unforgotten brave,  
Whose land, from plain to mountain cave,  
Was freedom's home and glory's grave?"

Who thinks or speaks now about Greeks, but in the selfish, calculating tone of a critic?"

*Letters received at the Office of the Religious Intelligencer, during the week ending March 5th, 1828.*

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*Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.*

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